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The Semi (05-31-2004)

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The “Larger Faith”

by Dr. Richard Mouw

In the early 1980s, when I was a guest professor at a college in western Pennsylvania, I came across a group of folks who had formed a house church whose worship and teaching was loyal to the original Universalist movement in North America. The Universalists had organized as a denomination in 1793, in order to propagate what they saw as a consistent alternative to the classic positions associated with Calvinism and its Arminian opponents regarding the extent of Christ’s atoning work. The Arminians insisted that Christ died for everyone but not everyone will be saved, while the Calvinists argued that, since only the elect are to be saved, they are the only ones for whom Christ died. The Universalists insisted that Christ died for everyone and everyone will be saved in the end.

These folks in western Pennsylvania considered themselves as a faithful remnant of true Universalists. They were distressed by the fact that their denomination’s merger with the Unitarians in 1961, to form the Unitarian Universalist Association, had resulted in a loss of their historic identity. In their view, the genius of original Universalism had been overwhelmed by a vague sort of Unitarian spirituality that lacked any solid theological foundation. In one of my conversations with these Pennsylvanians I told them about what I considered to be a funny piece of theological humor that had made the rounds when the 1961 merger took place: the two different theologies formed an interesting new combination, with the Universalists arguing that God is too good to damn us and the Unitarians insisting that we are too good to be damned. My friends in Pennsylvania did not think that was very funny. For them it was a tragedy that their unique theological perspective had virtually disappeared from the theological scene.

Of course, there are plenty of universalists around these days. But they are not of the “Capital-U” variety. Present day universalism is mostly a vapid

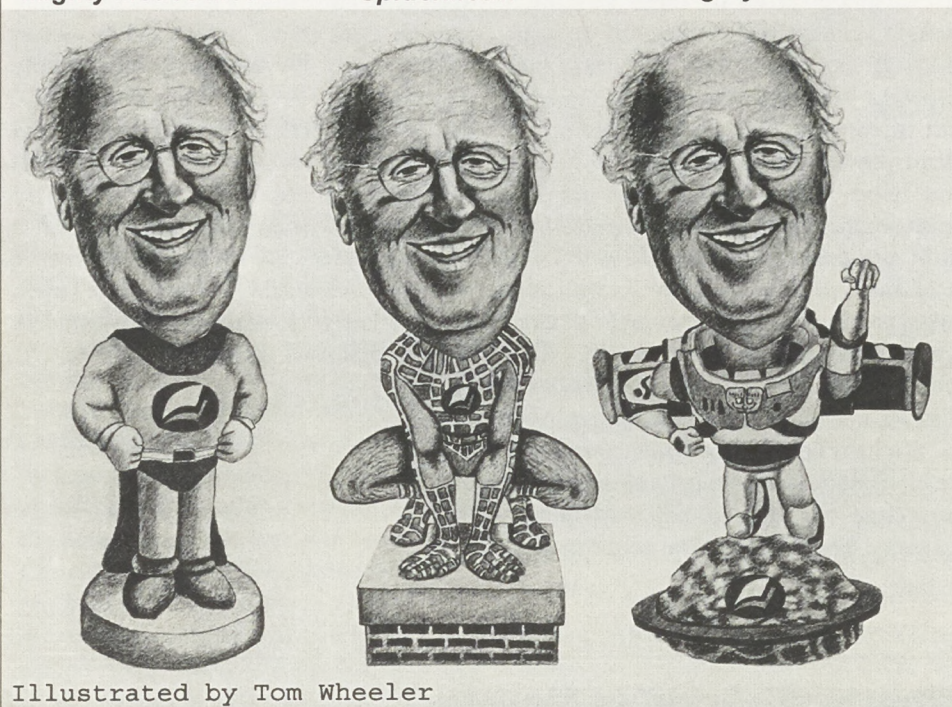
Dr. Mouw Bobbleheads Now On Sale!

Dr. Mouw bobbleheads are now on sale at the Fuller Bookstore for a donation of \$9.99 each! Proceeds will purchase flags for the flagpoles.

Mighty Mouse Mouw

SpiderMouw

Buzz Lightyear Mouw



Illustrated by Tom Wheeler

“inclusivism” in which a friendly God is committed to embracing all of his creatures without running the risk of being “judgmental.” These folks in Pennsylvania wanted nothing to do with that kind of thinking. They believed that we human beings are hopelessly lost without the atoning work of Christ, but that the sovereign grace that sent Jesus to shed his blood on the Cross was sufficient to atone for all of our sins, including the sin of persistent unbelief.

The small remnant of loyal Universalists in Pennsylvania did not persuade me to embrace their theology. But I have to admit that I found their views intriguing. Recently I did some reading about the history of Universalism. For one of the books that I read, subtitled *A Short History of American Universalism*, the author, Charles Howe, had chosen as his title a phrase that I had heard the folks in

Pennsylvania use to describe their perspective: *The Larger Faith*.

I like that notion of having a “larger faith.” I once heard a fascinating lecture by the Japanese missiologist Kosuke Koyama, in which he argued that every Christian has to decide whether he or she has a “stingy God” or a “generous God.” The God that I read about in the Bible is an overwhelmingly generous Creator and Redeemer. I worry a lot about how evangelicals sometimes try to turn him into a stingy God. We try to contain him within our favorite theological systems and to limit his faithfulness to our favorite projects and causes. He will not be restricted in that manner. “His ways are not our ways.”

None of that leads me to embrace any form of universalism. It is precisely God’s generosity that keeps him from coercing us into the realm of saving grace. His

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Mailbox

Dear Editor,

I am surprised at how the recent articles on sexuality in the *SEMI* have caused such a lackluster response from the community at Fuller. It seems that some students are appalled, the administration is flabbergasted, and then, there are the people who simply do not like it. I think we are forgetting two key points. 1) We are sexual beings. 2) This is how God created us.

As I was less than enthused with the discussion inspired by these articles, I thought it might be beneficial to do some research. One needs look no further than Genesis 1 to see that sexuality is an integral part of creation. Indeed, it is part of our identity in the *Imago Dei*—let us not forget that “God created humanity in his own image, in the image of God he created him, male and female he created them.” Our femaleness and maleness is inexplicably linked to our creation in the image of God. We are created in the image of God specifically for relationship. At the core of who we are, we are relational beings.

Richard Foster once wrote concerning the biblical stress upon relationships helping to enlarge our understanding of human sexuality. Foster said, “The problem with

topless bars, and the pornographic literature of our day is not that they emphasize sexuality too much, but that they do not emphasize it enough. [These items] totally eliminate relationship and restrain sexuality to the narrow confines of the genitals. They make sex trivial.” I would add that modern Christian culture has done this same thing—we at Fuller have made the issue of sex trivial. We have habitually seen sex and sexuality as dirty, something we don’t talk about, and something almost anti-Christian. Never mind the fact that the *Song of Songs* holds a celebrated view of sexuality and both Jesus and Paul both held high views of sexuality. Is it not time that we decide to take sex and sexuality seriously? Is it not now time to gain a biblical perspective on sex, rather than a worldly theological view? I think so. Fuller, do not allow yourself to be narrow-minded, Presbyterian, and puritan in this issue.

Nathan Fry (SIS, CCS).



SEMI

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Letters to the Editor: The *SEMI* welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author’s name and contact information and are subject to editing.

Announcements: Notices may be submitted to semi-ads@dept.fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreysler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the “Ads” section and charged per word. All requests should be made through the Production Editor at semi-ads@dept.fuller.edu.

Submission Deadlines:

Spring 10:	May 19
Summer 1:	June 30

What is “Failure” in Ministry?

by Jennifer Hicks

Prior to coming to Fuller, I was, like many Fuller students, doing full-time ministry at a church. However, leaving ministry to pursue a degree in theology was not the route that brought me to Fuller. Instead, I was asked to leave or to put it in no uncertain terms, I was fired. Insubordination and irresolvable conflict with my supervisor were the basic reasons given for my termination. I own that I made serious mistakes—choices and behavior I wish I could take back.

Sober, prolonged introspection has helped me weather this “failure” in ministry, bringing me into a richer understanding of what the nebulous endeavor of ministry really entails. I realize now that I missed the forest for the trees—meaning I let the business of ministry become more important than worshipping Christ. To use

a gospel metaphor—I was Martha instead of Mary. I don’t know how long it would have taken me to see this in myself without such a dark night of the soul-esque experience. As well, I am not sure there is such a thing as “failure” when it comes to ministry. I am not meaning to defend sinful behavior and I do maintain that standards for kingdom living should be higher on all fronts. But if ministry flows out of being, doesn’t that make our ministry, and by extension its success or failure, beside the point? Our ministry is secondary to who we are in Christ. Confronting the deep, dark, truthful mirror for me meant weighing relational failings against many things I was very proud of, concluding that “well done my good and faithful servant” is less important than being at the feet of Christ.

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All Seminary Chapel

Wednesday, June 2

Baccalaureate, a regalia event honoring 2004 graduates, 10:00 am at First Congregational Church, with plenary speaker Marianne Meye Thompson. Graduates and faculty attend in regalia. Don’t miss this opportunity to see your friends in costume!

All-Seminary Chapel services will be offered for all staff, students, and faculty for eight weeks this summer. The short, outdoor chapels will be June 24 - August 12, Thursdays, from 10:00-10:30 am in Barker Commons.



The Problem of Grades

by R.J. Hernández

Last Fall, I read *Rich Christians in An Age of Hunger* for Glen Stassen's Christian Ethics class. This is an important, powerfully moving book about the relentless worldwide poverty/hunger crisis. After the in-class essay exam, my colleagues and I had a discussion outside of Travis Auditorium. We discussed the implications and the horrors of poverty/hunger and what we might do to identify with socially disadvantaged people in an effort to help alleviate the problem. At some point, the discussion took a unique twist—what kind of grade would the church receive for its response to the poverty/hunger crisis?

I realized that the anxiety of preparing for the exam robbed me of part of this season in which it is my full time work to engage in theological reflection and inward transformation. I asked myself, not for the first time, what am I doing here? Do I really just want to go through the motions in order to get grades, pass courses, and eventually receive a degree?

Certainly not. Yet the structure of the program and the nature of evaluation combined with my own competitive spirit, yielded an injurious focus on results rather than process.

More than one Fuller professor has expressed regret at the requirement to assign grades in their classes. Part of the reason rests with the difficulty, in terms of volume and complexity, of the task. Yet the common wisdom—and institutional policy—holds that these grades have value. For whom do they hold value? What do these grades mean?

The Meaning of Grades

Paul O'Conner provides a possible definition. He writes, "I think grades are...an indicator of a student's preparation for the [real] world...(Making the grade means grades mean something)."

Are grades an indicator? Is the student who receives high marks on historical/theological critique of primary source documents better equipped to counsel a couple considering divorce than a student who receives a lower mark? Is the consistently "C" student unprepared for the manifold ministries of Christ?

Fuller faculty and staff are currently undergoing discussions on institutional outcomes, prompted by the accreditation

requirements. Whatever their origin, this vital exercise provokes questions about the purpose of seminary and the institution's philosophy of education.

Evaluating Outcomes

One question at the forefront of the process must be: what then should be the outcomes of a seminary education? Elvin Villafañe, professor of Christian Social Ethics at Gordon-Conwell Theological Seminary, provided some fodder for the discussion in his talk given as part of the Payton Lecture series.

Villafañe challenged the Fuller community to scrutinize our program and ask what are the institutional outcomes. Villafañe, drawing from Justo Gonzalez's work on the incarnation, noted that seminaries in our (post) modern culture lean towards three Christological heresies which find their origins in the earliest history of the church. Roughly speaking, the heresies can be classified as: Christ is not fully God, Christ is not fully human, or there is stark division between His divine and human nature. These Christological heresies lead to the division between the practical/ministerial and theological/academic in our theological education. Seminaries ought to produce ministers which hold these two in tension: the active and reflective aspects of ministry.

Villafañe made explicit something that the community at Fuller has, to be fair, already observed. Indeed, the battle to break down the walls of "sterile dualism" is being fought on several fronts. SOP offers courses in integration between theological and psychological reflection and counseling. Students in the Hispanic Church Studies program teach at local bible institutes as part of their program requirements. And as already mentioned, the administration and faculty are engaging in thoughtful dialogue concerning institutional outcomes.

This work is being done none too soon. According to SOT professor James E. Bradley, the M.Div. program prepares you more readily for Ph.D. work in church

R.J.'s Report Card

ATTITUDE TOWARD SCHOOL WORK	1	2	3	4	5	6	7	8
Indolent								
Wastes Time Playing Video Games	X	XX	X	X	XX	X		
Work is Carelessly Done		XX	X	X	X			
Copies; Gets Too Much Help							XX	
Gives Up Too Easily	X							
Shows Improvement								
Very Commendable								
RECITATIONS								
Comes Poorly Prepared	X							
Appears Not to Try			XX	X				
Seldom Does Well								
Inattentive								
Promotion in Danger					XX	X		
Capable of Doing Much Better		X						
Work Shows a Falling Off								X
Work of Grade Too Difficult								
Showing Improvement								
Very Satisfactory								
CONDUCT								
Restless; Inattentive							X	
Inclined to Mischief		X						
Rude; Discourteous at Times								
Annoys Others			X					
Whispers Too Much	X	X	X	XX	XX	XX	X	
Shows Improvement								
Very Good								

history, systematic theology, or biblical studies than it does for the ministry. Dr. Juan Martínez, responding to a question from the group which gathered to hear Villafañe's reflections on theological education, stated that a Fuller M.Div. is ideal preparation for one particular type of post: the assistant pastorate at an Anglo, suburban mega church. Speaking specifically of churches in the area, Martínez commented that many of the best Hispanic pastors "would be ruined if they came to seminary."

Transforming Initiative

What then can we do? If the centrality of grades promotes an unhealthy view of education, is there a form of evaluation which encourages a healthy perspective? Surprisingly enough, a secular professional school, Stanford's Graduate School of Business, provides a potential answer.

Stanford's MBA program emphasizes collaboration and learning. In order to help people take their focus off of grades, students opt into a non-disclosure policy.

American War Crimes: Aberration or Pattern of Power?

by Kent Davis Sensenig

Several weeks ago, I spent the morning listening to Congressional hearings on the American military's practice of torture in Iraq. Again and again, from both Democrats and Republicans, I heard something like the following sentiment: These illegal and immoral acts are an aberration, committed by a few "bad apples" in complete contradiction of America's values and history. This bipartisan consensus is delusional and flies in the face of the facts. While extreme and highly visible, these acts are fundamentally consistent with the Bush administration's "war on terror" and its conquest of Iraq. On a much deeper and more disturbing level, this behavior is also

**"Through the prophets, the
God of the Hebrew Bible
judged nations for three sins
in particular: 1) idolatry, 2)
injustice to the poor, and 3)
war crimes against other
nations. America stands
condemned under God's
judgment on all three counts
in this war."**

consistent with patterns of American power projection throughout its history. Let us look first at the current war and administration.

Firstly, the invasion of Iraq was, on its face, a crime of war of the first order. Call it "preemptive strike" or "regime change" if you like, it still violated the first principle of international law. While quite different in circumstance, it is the same basic transgression committed by Saddam against Kuwait in 1991 and Hitler against Poland in 1939, to name but two prominent 20th century examples of blatant aggression by nation states. The majority of the American public has yet to come to terms with this fact, which implicates the sitting President in widespread crimes of war.

Secondly, over 10,000 civilians have been killed in Iraq since the start of the invasion, including hundreds of women and children. Who is accountable for these crimes? These innocent casualties represent five times the number who died on

September 11, to use but one possible benchmark. By definition, state-sponsored terrorism will always be more massive in scope, at least until terror cells get hold of the weapons of mass destruction that the US first pioneered, used, and proliferated.

Thirdly, over 40,000 Iraqis and Afghans have been violently seized, imprisoned for months and years, frequently without charges, with little or no access to lawyers or due process. As recent revelations have graphically displayed, some have been subjected to gross violations of basic human rights. (Currently under investigation are 25 unexplained deaths during US detention/interrogation.)

All prisoners currently held at the US military prison at Guantanamo exist entirely outside of the protection of US law or the Geneva Convention.

The current President has displayed an arrogant disdain and reckless disregard for international law, the United Nations, and the opinion of citizens, faith bodies, and non-governmental organizations around the world. Every pre-invasion justification given for the war—from Al Queda to the threat of weapons of mass destruction—has proven false. Freshly-minted

claims to be in it purely for the sake of democracy and human rights ring hollow. The real reasons for this war are strikingly straightforward: removal of a former ally turned thorn in the flesh, in order to put a friendly ruler on Saddam's throne; the desire for permanent military bases in a strategic region; control of vast amounts of oil (including the planned pipeline from Central Asia that must run through Afghanistan); war profiteering and privatization of the Iraqi economy for the benefit of well-connected corporations like Dick Cheney's Halliburton; elimination of an enemy of our closest regional ally, Israel; and a clear demonstration of overwhelming imperial power designed to "persuade" the rest of the world to do things our way, thus breaking the bonds of international regulation that might limit America's aggrandizement.

Sadly, the current Administration is not unique in such Machiavellian tactics

dressed as moral crusade, as extreme as its excesses have been. Recent actions resonate with deep-seated patterns of American power projection throughout this past century. (Not to mention the prior "manifest destiny" drive that resulted in the genocide of Native Americans, the centuries-long enslavement of African Americans, the land-grab of the entire Southwest and California from Mexico in the 1840s, and the horrific bloodbath of the Civil War which forcibly kept this nation united.) Coming of age as an imperial and not just continental power in 1898, the US launched a trumped-up war against Spain and seized Cuba, Puerto Rico, Guam, and the Philippines as US colonial possessions. Over the following decade, Marines brutally "pacified" an indigenous Filipino resistance movement to the tune of 200,000 deaths.

Unprosecuted American war crimes in the "good war" against Germany and Japan include the firebombing of cities like Dresden (300,000 murdered), Tokyo (150,000 dead), and the atomic genocide unleashed on the men, women, and children of Nagasaki and Hiroshima (upwards to 200,000 eviscerated.) "Police actions" in Korea and Vietnam heavily involved the US in civil wars that left between one and two million civilians dead in each case. (The US dropped more bombs on North Vietnam than all tonnage from both sides of WWII combined! Does anyone remember My Lai?)

In the 1980's, America was deeply implicated in "dirty wars" throughout Central America, involving tens of thousands of death squad assassinations and torture victims. (The present Bush nominee to be ambassador to Iraq, Negroponte, was ambassador to Honduras during the height of the death squad rampages.) American-imposed "regime changes" of the past century include, at least, Nicaragua (1910s), El Salvador (1930s), Guatemala (1954), Iran (1957), Dominican Republic (1963), South Vietnam (1964), Chile (1973), Grenada (1983), Panama (1989), Haiti (repeatedly; most recently 2004), Afghanistan (includes the CIA-funding of "freedom fighters" like Osama Bin Laden in the 1980's and again in 2001), and Iraq (2003). One might note the frequency of activity in our "backyard" of Latin America. Named after one of our Founding Fathers,

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War Crimes: Aberration or Pattern of Power? - continued from previous page

this systematic subjugation of our neighbors to the south was dubbed the "Monroe Doctrine" already in the early days of the republic.

This list is not comprehensive. I recount the litany simply to enable each of us to more objectively answer the question whether "aberrant behavior" or "pattern of power" better describes the historical record vis-a-vis these recent incidents in Iraqi prisons. These patterns are not all that America is (thankfully), but it is a big part of the story that Americans have consistently refused to include in their self-perception. America is also not unique in such behavior. It is simply the way of great powers.

Through the prophets, the God of the Hebrew Bible judged nations for three sins in particular: 1) idolatry, 2) injustice to the poor, and 3) war crimes against other nations. America stands condemned under God's judgment on all three counts in this war. The current request for \$25 billion

more for "the troops" is another \$25 billion stolen from the poor, to go along with the \$500 billion of our tax dollars already devoted to death and destruction in this budget-busting fiscal year alone. I have already documented a handful of our nation's most egregious war crimes. The idolatry inherent in such actions should be blatantly obvious to believers. It is clear that America trusts most in its chariots and warhorses, even if the God of War ultimately serves the High God Mammon.

It is time for the church to rediscover its God-given vocation of prophetic critique and resistance to Powers aligned against God. The question for American Christians is not whether Americans are essentially good people. (Do we believe our culture's own myths more than the biblical narrative?) Rather, we need to search for our identity in the forgiving and regenerating grace of Jesus Christ found in his body of mutual aid, discipline, and discernment, the church. Let us be "wise

as serpents, and innocent as doves." Coming out from Babylon will involve much more than a vote in a presidential election (since both major party candidates share the same basic presuppositions on these matters.) It is time to live out the "politics of Jesus" as a counter-community of worship and witness, reading our Bibles, breaking bread, and praying together as we go out on God's "good news" mission of liberation and redemption, healing and exorcism, taking up our cross and following the paths that make for true shalom. Holy Spirit, come quickly.

Kent Davis Sensenig (SOT, Ph.D.) was born during the Vietnam War to missionary parents who were ministering in Saigon, South Vietnam (a city which no longer exists—it is now called Ho Chi Minh City). Last winter, before the Iraq war started, he and his wife were arrested and went to trial with three other Christians for protesting the Iowa Air National Guard's enforcement of the "no fly" zones over Iraq, which they believed violated international law.



Thanks for Giving to the Lord: The Sheryl Harthorn Fund

by Joyce Fung

When you are doing registration on campus, you may have seen a sign-up form to give to the Sheryl Harthorn Fund. This fund was founded in memory of a former Mission Concerns Committee chairperson, Sherry Harthorn who passed away after she lost a long battle with cancer. Sheryl contributed to the advancement of summer internships and to the spiritual formation of the Fuller campus. She was so committed to the cause of mission that she used to communicate to the interns in the countries where they served and encouraged them to report their experiences when they returned to the school. Today, this fund also aims to allow students the opportunity to participate in cross-cultural ministry, internships, and projects.

Experiences from last year

If you have ever given money to the Sheryl Harthorn Fund when you were registering for classes, you may have wondered what this money was used for.

Last year, the Fund supported twenty students for various mission initiatives. Here is some of the feedback:

"Evangelism is illegal in Jordan, and in order to preserve the long-term ministry

there, as a short-termer, it is necessary to be careful about talking about Jesus. This seemed like an excellent opportunity, though, to be honest with this man about Christ." Jonathan Bennet, (SOT, M.Div.)

"However, in the midst of the poverty, the natives there (in Lima, Peru) were very cordial, and we were met with hugs." Kyung-Won Kang

"I am told that once upon a time, Consonata was a very beautiful woman. Now Consonata is dying of AIDS." Shawna Whartenly, (SIS, MACCS)

"I spent most of my time with the older girls (10-17 years old). It was amazing to see how much they love and give in spite of having so little." Lisah Warren (SOP, MFT)

Our Ambassadors for this year

This year the Fund will support 17 students. Following are their names and the places they will be going.

Albert Lu: Thailand
Anne Chen: India
Christy Reeder: Guatemala
Dae Hoon Park: A creative access

country

Lance Ahl: Costa Rica
Eunice Park: Mexico
Jonathan Bennett: Costa Rica
Joni Ooi: India
Joseph Ibatuan: India
Judy Tang: Hong Kong
Keila Rodriguez: India
Kristen Feldman: India
Kyung-Won Kang: Cambodia
Lisan Warren: Costa Rica
Mark Wong: A creative access country
Naoko Saito: Guatemala
Naomi Shiraiwa: Guatemala

Please join us in praying for their learning, ministry and safety!

An opportunity to give:

If you are burdened to help support our ambassadors for next year, please write a check to ASC and specify this is for the Sherrl Harthorn Fund. Don't miss the chance to give to the Lord, and give to our neighbors!

Joyce Fung (SOT, MAT) is Chair of Mission Concerns Committee.



What Is "Failure" in Ministry? - continued from page 2

I am afraid my insight might get filed under the "no-duh" category of perhaps things that are so obvious they go without saying. After all, there have been many great people who have expressed this aspect of Christianity more eloquently than me—Henry Nouwen's *The Way of the Heart* in particular comes to mind. But I have seen the rubber meeting the proverbial road in my own life and the experiences of my friends in our post-Fuller season. A few of my friends have gotten their "dream" jobs in ministry only to have their ideas quickly shot down or given lip service to at best. Others have simply not been able to get a ministry job—a disappointment that erodes passions before they can even be spent. Others still, like me, haven't found any kind of full time job and are working odd jobs in

the meantime, somehow still wrestling with the question of "what do I want to be when I grow up?" and wondering if my Fuller tuition might have been better spent on therapy and a trip to Costa Rica.

There is solace from this fellowship of "failure," but it highlights the underlying questions—is it possible to succeed or fail in ministry and how is it relevant to our identity in Christ? In classes we read books that stir within us paradigm shifts and a hunger to correct the oversights of the church we have inherited. And these are exciting and necessary ideas for us to wrestle with, but I wonder if we are truly cognizant of their pragmatic implications. We should be careful that our egos not get wrapped up in our convictions because then we have missed the boat—communion with

Christ. I don't believe we have been created to be in ministry but rather to worship the living God. Not that we shouldn't overlook our responsibility to be stewards of our talents, which includes our education, our experiences, our convictions, our temperaments, and, as Frederick Buechner points out, our pain; by all means we should. But if, in that process, we "fail" miserably, which we likely will, may we take comfort in knowing that no matter how big of a pile of ashes we are left to sift through—we can't exhaust the steadfast love of the Lord.

Jennifer Hicks (SOT, MAT '03) currently works part-time in the Fuller bookstore and she teaches in an elementary after-school program in Pasadena.



Corrections and Additions to Last Week's Student Awards

Corrections:

Fuller Seminary Auxiliary Scholarship Awards:

School of Psychology

Elizabeth P. Chang

Jeanette Irene Lantz

Additions:

School of Intercultural Studies

Jubilee Scholarship

Johnson Okoroafor

Inez T. Smith Scholarship

Elizabeth Stanhope

The School Café

Sick of going to the same old restaurants? The School Café located at 561 E. Green Street in Pasadena is now offering a 20% discount to Fuller students, faculty, and staff during breakfast hours and again after 6:00 pm. Breakfast: 7:00 to 10:30 am. Café hours: 7:00 am to 8:30 pm M-F. For more information, call 583.683.7319 or visit www.theschoolcafe.com.

The Problem of Grades

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This allows the students to concentrate on broadening their horizons, developing a tool base, and experiencing personal growth. Perhaps a similar system at Fuller would achieve a similar result. Regardless of whatever institutional changes are made, it will only go part of the way into integrating the intellectual and the practical in students' lives.

The problem with grades is that they take the focus off of the inward transformation of ourselves and others and put it onto outward markings of academic performance. Bradley, Martínez and others agree: we will not experience a transforming work of the Holy Spirit simply by marching through our programs, no matter how diligently. Whatever grades mean, they do not indicate spiritual maturity. Each of us needs to come up with our own personal way to integrate our spiritual and academic lives to achieve the outcomes we really desire from our seminary education.

R. J. Hernández (SOT/MAT, staff writer) enjoys watching movies at the temple of the transcendent, aka the movie theater, and eating breakfast at Denny's in the afternoon.



The "Larger Faith"

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generosity is displayed most clearly in what he *invites* us to accept.

My hope for Fuller Seminary is that we will be a community that celebrates "the larger faith" that is based on the Word that has been made available to us by a generous God. We are a community of people who represent an amazing breadth of national, cultural and denominational identities. Our stated mission is to promote "the manifold ministries of Christ and his church." And, most important of all, we serve a Lord to whom all authority in heaven and on earth has been given, a Lord who has promised that someday he will return to "make all things new." There is nothing stingy about that kind of faith. My prayer for all of us at the end of this academic year—those who will continue with us and those who will be departing for new assignments of Kingdom service—is that we will together be effective and faithful agents of this "larger faith."

Dr. Richard Mouw is the President of Fuller Theological Seminary.



Campus Events and Announcements

Tickets for the Theology Graduate banquet Wed, June 9, 6:00 - 10:00 pm

Tickets are now available for the Theology Graduate banquet. Cost is \$12.50 for graduates, \$17.50 for guests and faculty, \$30 per couple.

Early Morning Prayer:

Join us Mon-Fri from 6:45 - 7:45 am through Week 10 in the Library Chapel (2nd floor of the library) for prayer.

Cancellation of Faculty Graduate Communion Service:

Fri, June 11, 2:00 pm, CANCELLED

Community Yard Sale:

Sat, June 19, 6:30 am - 1:00 pm,

Fuller's Corson parking lot

Graduating? Moving out of town? Wanna sell your stuff? New in town and wanna buy cheap? You can! Come sell and buy all you can at the biggest community rummage sale ever at Fuller's Corson parking lot (corner of Los Robles Ave & Corson Street). All are welcome. Interested sellers must contact 683.9149 for details before day of sale. Yard sale open to Fuller Theological Seminary students, faculty and staff only. Only personal non-resale items allowed. Lot opens at 6:30 am and closes at 1:00 pm. Sellers are responsible to clean out their items after sale closes. Parking on Oakland only.

Field Education Preparatory Workshop: Thursday, June 24, Faculty Commons

Participation in a Preparatory Workshop is required of all first-quarter part-time church interns enrolled in FE501A for the Summer 2004 Quarter. For more information, contact Katie or Douglas in the Office of Field Education. Phone: 584-5387 or E-mail: fe-info@dept.fuller.edu

The Brehm Center is offering guitar, vocal, and piano classes for all ages and skill levels: Classes run by the quarter. Contact brehmcenter@fuller.edu for more information.

SOT Graduation Banquet Tickets

Now on Sale:

Buy your tickets now for the annual SOT graduation banquet, held this year on Wed, June 9, 7:00-9:00 pm, at Brookside Country Club at the Rose Bowl. Tickets are on sale after Wed Chapel outside Travis every week for \$12.50 for graduates, \$17.50 for guests, and \$30.00 for couples. Cash and checks only please.

International Prayer:

Every Thursday, 10:15-10:45 am, is the time for international prayer at the library chapel. Sponsored by International Students Concerns Committee/ASC.

Intentional Community openings:

More than a place to live...Cooperative Living in Shared Homes and Cohousing Apartments. Inquire now for summer openings in Fuller Housing's Intentional Communities (ICs): Allelous Cohousing, Urban Theme, and Westminster Houses. Apartments as well as rooms in shared homes are available. ICs offer a vibrant opportunity to integrate community living with your learning experience. Information and application materials are available from the front desk of Housing Services or at www.fuller.edu/housing.

Need to Cancel Your Insurance for the Summer?

All J1 & F1 visa students and SOT & SIS Ph.D. students who have submitted an Annual Health Insurance form must submit a Special Cancellation Form (and meet the eligibility criteria) to cancel insurance by the June 25, deadline, or else the student's account will be charged for health insurance. The Special Cancellation Form is available online at www.fuller.edu/student_health_insurance. Contact the Student Health Insurance Office at 584.5438 for forms or more details.

Financial Aid

PCUSA Grant Applications for 2004-2005:

Deadline September 3. Must be an inquirer or candidate in the PCUSA. Must be a full-time student and demonstrate financial need. Applications available in the Office of Financial Aid. Renewal applications are also available.

West Houston Chinese Church Summer Internships and Scholarships.

Deadline June 26. Must have a burden and vision to minister to the Chinese people in the mission field and/or local church. Must be a full-time student with a calling into vocational ministry. Applications available in the financial aid office.

Global Mission Church of Washington:

Deadline June 30. All returning full time Korean-American students are eligible to apply. Visit www.gmcusa.org for details.

Need Health or Dental Insurance for the Summer?

The deadline for registering or waiving coverage for health/dental insurance is June 25. Applications are available at the Student Health Insurance Office. For more information on plan requirements and rates please look up our website at www.fuller.edu/student_health_insurance. If you have any questions contact us at Ph: 584.5438 or email us at hr-student-ins@dept.fuller.edu or hr-shi-asst@dept.fuller.edu.

Legoland Tickets!

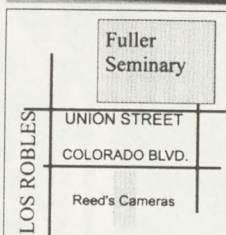
Student Life & Services is now selling tickets to the Legoland theme park in Carlsbad. \$32 for adults and children. We also sell Universal Studios tickets for \$34 for adults and children (\$39 for annual pass). Call 584.5435 for more info.

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9-5:30 M-F, 9-5 SATURDAY



WANTED:

SEMI Editor

SEMI Production Editor

For more info visit

www.fuller.edu/employment/hr/jobs/

Applications available at Human Resources

The Services section of the SEMI is for announcing services not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.

Services

Psychology Research Problems Solved! Fuller SOP Ph.D. alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods Chapter tune-ups. Survey development. Provides multivariate data analysis using SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final orals defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff, Ph.D., 310.640.8017. Email tgranoff@lmu.edu. Visa/Discover/MasterCard/AMEX accepted.

Rings, Diamonds and Things! Walter Zimmer Co. is a wholesale jewelry manufacturing, design and repair business founded in 1917 in downtown Los Angeles. Call Walter's son, Mel, or his grandson, Ken, at 213.622.4510 for information. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Mel is a longtime member of Glendale Presbyterian Church and is involved in prayer ministry there.

Serve Refugees from Afghanistan, Iran, Serbia, Chechnya... Share Christ's love through teaching English in a Hungarian refugee camp this summer. TeachOverseas.org has \$936 (about the equivalent of 4 units) scholarships designated for SIS students who serve with us for practicum credit. Other opportunities available in China, Russia, Kazakhstan and Vietnam. All Fuller students are welcome to apply. Call 294.9400 for more information. Ask for Anne, Henry, or Sabrina.

Auto Repair. Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena. Call 798.4064 for an appointment.

Christians Need Cars Too! SIDCO Auto Network International serves students and staff from churches, seminaries, colleges and mission organizations. 24 years of serving only the Christian community. Call 1.800.429.KARS.

Copies: 3¢ Copies - 59¢ Color Copies with Fuller ID, Dissertation or Syllabus copies from your files or hard copies. Hard Cover Binding. PMX—Print'n Copy Center 739 E. Walnut St. 584.6962, print@4pmx.com.

3 Star Automotive Service: Korean Shop, tire and wheel alignment, tune-ups, lube service, brake, electric, engine, and transmissions. Contact John Kim, 1641 E. Walnut St., 793.4207.

Sex Addiction: Therapy group for men recovering from sex addiction; facilitated by Sam Alibrando, Ph.D. For more information please call 577.8303.

Interpersonal Therapy Group: For men and women interested in an intensive growth experience; facilitated by Sam Alibrando, Ph.D. For more information please call 577.8303.

Women's Group. Dealing with personal challenge identity issues, relationships and job stressors. For more information, call Dr. Maria Flores at 818.512.9579.

FPFS offers Psychotherapy to SOT and SIS students for \$35 per session. Reduced fees are available for Fuller staff. For more information, Call 584.5555.

Professionals in Missions: A gathering for individuals wanting to learn more about tentmaking in the "10/40 Window" and the impact Interserve workers are making using their professional skills in mission service. Speakers include Interserve USA's newly appointed Executive Director, Douglas Van Bronkhorst, Fuller Seminary School of Intercultural Studies Dean, Dr. Douglas McConnell and Interserve workers serving in the Arab World and Central Asia. Please join us on Saturday June 5, 2004 from 9:00 am - 3:00 pm in Pasadena. Lunch will be provided. There is no registration fee for this event. However we would appreciate knowing if you plan to attend. Please contact Jamie at westcoast@ludlow.net for more details.

In-depth Study of Christianity with Power by Dr. Kraft: Date: June 10, 17, 24, and July 1. Time: Thursdays, 7:00-9:00pm. Place: Lake Avenue Church. Cost: \$50. For more information call Deep Healing Ministries at 744.0632 or email info@deephealing.org.

The DaVinci Code, Secret Societies, and Spiritual Warfare: A study of the temporal and spiritual nature of secret societies. A one day course, offered twice; July 8 and 13. Contact Deep Healing Ministries at 744.0632 or email info@deephealing.org.

Jobs

Caregiver Wanted: to assist me with duties related to caring for my mentally and physically-challenged, elderly father in his Pasadena home. Varied duties may include: meal preparation, light housekeeping, and overseeing activities that keep him mentally and physically active. Good driver willing to transport him to local senior center (weekdays) is also needed. Hours negotiable. Must be mature, dependable. Caregiving experience preferred. Call 844.6510. Leave message.

Fuller alum looking for part-time (20-30 hours/wk) sales persons: to work in a retail kiosk in Paseo Colorado shopping mall. Must be a good communicator and enjoy working with people. Day, evening, and weekend hours available. Will give hourly wage+commission. Apply now by calling: 354.1640

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